874 both schools is done by trained Albanian teachers and under the direction of American specialists. An experimental village school is administered by the Girls' Schools staff in a nearby village. These two schools have been operating successfully and under the supervision of the Albanian Ministry of Public Instructions. The number of young men and women who have graduated from these schools have carried their acquired knowledge into practical usage and conclusively proved that the good training given them is bearing fruit.

575 One of the new movements of great advan-
• 883 tage and assistance to the children of Albania is the National Union of Albanian Youth, organized by the late Queen Mother and the sisters of the king in 1928. To-day this is one of the strongest recognized organizations in the country. Among the main objects of this Union are the physical, moral and patriotic upbuilding of the Albanian youth, encouragement in the arts, music, etc., and a greater impetus to sports—baseball, football, gymnastics, rowing, skiing, swimming, tennis, et cetera. Thus, we realize the care given to

3: Redlich S-3 (no date) 1936 EG1 Albania EG1

the sound upbuilding of the Albanian citizen of to-morrow. 575 883

Prior to the establishment of the National Union of Albanian Youth, King Zog I introduced and made obligatory the Boy-Scout system for boys between the ages of 12 and 18.

There is naturally great need for more schools, especially colleges, and the Albanian Government is continually improving on the existing educational system and new schools are opened as the budget and conditions permit. 871

It can be truthfully stated that the present educational system in Albania is of a high standard.

6: Shuster S-4 (no date) 1954 El Europe
Albania EG1

conference, it will be remembered, condemned both the Protestant Ecumenical Movement and the Vatican, "center of Fascism and of plots against the Slavic peoples."

The fact that the Primate, Archbishop Christopher Kissi, did not attend any of these assemblies was strongly indicative of a lack of appreciation for Communist conceptions of the role and functions of the Church. Indeed, it would have been strange if he had attended. The Orthodox Church, like all other religious bodies in Albania, had suffered from the Land Reform Law promulgated during August, 1945, which gave the Party the right to confiscate and nationalize property it has claimed elsewhere. By the close of 1948, Moslem and Orthodox ecclesiastics were completely dependent financially on the state. During the next year, the Archbishop was deposed and arrested. The government's published contention was that he "had worked against our interests and the interests of the people by collaborating with the Unitarian Church during the period of Fascist occupation." Two other prelates, Bishop Ireneo and Bishop Agathangjeli, were arrested. How many other members of the clergy have been taken into custody, deported to labor camps, or executed, no one knows. There is a report that Bishop Irenaeus Banushi was put to death during 1947.

However, the full fury of Hoxha's enmity fell upon the Roman Catholic Church. The Germans had withdrawn in November, 1944. A month later the government seized all printing establishments, and the Catholic press was abolished. At the same time a number of ecclesiastical offices were searched, and some members of the clergy were taken into custody. Religious youth organizations were banned, and only the Anti-fascist Youth Front, avowedly pro-Communist, was permitted to function. In February, 1945, the first "People's Court" to convene in Scutari sentenced one of the best known Al-